

trand Russell, of Cambridge, England, published in the July number of *The Monist*, under the title of "The Philosophy of Bergson." Other articles on Professor Bergson in the same number of *The Monist* are: "Bergson and Religion" by the Rev. Dr. James G. Townsend, and "Kant and Bergson" by Dr. Bruno Jordan, of Bremen, Germany, while an article by Dr. Günther Jacoby, of Königsberg, will appear in the October number of *The Monist* and in this the author traces the influence of Schopenhauer upon Bergson.

In contrast particularly to such criticism of Professor Bergson as that of Mr. Russell, there are people who praise him with unstinted enthusiasm and an almost religious zeal, often expressed in language which betrays that there is danger lest the calm judgment of his admirers be carried away by sentiment. We take pleasure in publishing in this number of *The Open Court* a poem which we have recently received.

BOOK REVIEWS AND NOTES.

DIE URGESCHICHTE UND DIE PATRIARCHEN. Von *Hermann Gunkel*. Göttingen: Vandenhoeck & Ruprecht, 1911.

This exposition of Genesis appears as the first publication of a series of new translations of "The Writings of the Old Testament" (*Die Schriften des Alten Testaments*) prepared by six prominent German theologians. The same publishers formerly issued a similar treatment of the writings of the New Testament edited by Johannes Weiss with the assistance of ten theologians. Professor Gunkel's name is the only one that is found on both lists. The first division of the present series takes up the legends of the Old Testament of which the present work of Professor Gunkel is the first volume. It contains a German translation and exposition including an introduction to the Pentateuch. The book is terse and serves as a good book of reference for this most important portion of the Old Testament, as written by one of the boldest higher critics of the Bible.

The arrangement of the translation and notes, together with the reference of sources, challenges comparison with the Polychrome Bible, and makes it almost appear that this German edition is even more practical as it is less expensive.

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A RESTORATION OF THE DRAMA OF CANTICLES. By *William Dearness*. Cincinnati: Ebbert & Richardson, 1911.

The result of Mr. Dearness's labor is not so much a drama as it is a series of songs, the dramatic significance of which is expressed in notes of a series of days. The Canticles themselves are translated in rhythmical verse, and the booklet is supplemented by an article on "The Calf Cult of Northern Israel." The Canticles, popularly known as "The Song of Songs" and listed in King James' version as "The Song of Solomon," is a collection of impassioned love songs, as has been set forth by Budde, by Cornill and others (see Cornill's solution of the problem of the Song of Songs in *The Open Court*, XII, 371). Nevertheless it is quite justifiable to use this string of erotic poetry into a drama, the poetic value of which would naturally depend upon the poet and not upon the nature of the exegetic collections of his interpretation of this biblical book, which has been incorporated into the canon more on account of its poetry than its religious significance.

Rev. T. A. Goodwin has made an attempt to reconstruct the story of the

Song of Songs in an article published in *The Open Court* (IX, 4671 etc.) which was published in book form in 1895.

Paul Haupt with a full scholarly knowledge of the original has translated most of them in the form of modern verse, both in English and in German. The English appeared in *The Open Court*, and the German was published soon afterwards in a book with critical notes and many exegetical comments.

As a sample of the version of Mr. Dearness we will quote his translation of the most beautiful and best known passage of the Song of Songs. It runs thus:

"As on the arm the bracelet shines,
Its gems undimmed, unwearing,
My counsel love with truth combines,
The wearer's worth declaring.

"For wilful love might lead to death,
And jealous men are cruel,
When hot as Sheol's burning breath,
Distrust provides the fuel.

"But love that's true is like a flame,
Lit by Jehovah's spirit,
Nor floods can quench or drown that same,
Nor waters' waste can wear it."

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SOCIALISM AND SUCCESS. By *W. J. Ghent*. New York: John Laue, 1910. Pp. 252. Price \$1.00 net.

Mr. Ghent addresses these six "uninvited messages" in turn to "the seekers of success," "the reformers," "the retainers," "some socialists," Mr. John Smith, Workingman," "the skeptics and doubters." His reformers are those who would bring about the cure for existing evils without the aid of socialism. The author's zeal in the interest of socialism is representatively illustrated in the first chapter where he very cleverly, but sometimes without sufficient warrant, reduces the individualism of the present New Thought tendency *ad absurdum*. He then sums up his position as follows: "The pursuit of material success solves nothing in this world worth solving. It is a cult which demoralizes and ruins, which blinds men to their actual situation in life and which evades or ignores the real solution of poverty. Instead of fostering cooperation, the natural tendency of social man, it foments strife. It dooms the multitudes to stumble about in privation and ignorance, led by a false light and a vain hope. By joining hands for a common purpose, you might achieve a material success in which all would share—one which would be the enduring basis of a higher success, a success of the social instincts and feelings, a success of moral and intellectual endeavor. By striving for individual material gain, you but wreck your own and others' opportunities." P

KÖNNEN WIR NOCH CHRISTEN SEIN.? Von *Rudolf Eucken*. Leipsic: Veit & Company, 1911. Pp. 236.

Professor Eucken answers the question, "Can we still be Christians?" in the affirmative. In the first 79 pages he justifies the question by discussing the nature of Christianity, what it is and what it stands for; further by pointing out what in Christianity the modern conception of life contradicts. In

answer to the counter-question why we should oppose negation of Christianity he bases his reply on the spiritual significance of Christianity. It is a religion of spirit, insisting on the spiritual and mental significance of life. In conclusion he points out that a new Christianity will be indispensable. κ

SOME FUNDAMENTAL VERITIES IN EDUCATION. By *Maximilian P. E. Groszmann*. Boston: Richard G. Badger, 1911. Pp. 118. Price, \$1.00.

Dr. Maximilian P. E. Groszmann, the principal of "Watchung Crest," Plainfield, N. J., intends this volume as a companion book to a former publication, *The Career of the Child*. Dr. Groszmann is recognized as a leading authority in matters of education, and has made a specialty of the abnormal, or as he calls it the atypical, child. The trend of the book before us may be described from the following quotations: "When will parents learn that a whole ton of knowledge gained at the expense of a single ounce of health is far too dearly paid for?... Too much brain work and too little body work is the evil of our schools."..... "The motor element must be recognized throughout the school course. The present standard of education is altogether false. We must learn to recognize fully the new principle of learning by doing, which is based upon an appreciation of the natural instincts, not only of childhood, but of the human race." κ

ORIGIN AND HISTORY OF BEER AND BREWING. By *John P. Arnold*. Chicago: Alumni Ass'n of the Wahl-Henius Institute of Fermentology. 1911. Pp. 411.

This is an unusual subject to serve as a theme for a critical essay, but there is no reason why it should not be studied "from prehistoric times to the beginning of brewing science and technology," since science now follows every concept back to its origin. The subject is divided geographically and chronologically, treating first Asia and Africa, then prehistoric and ancient Europe, followed by Medieval and Modern Europe, and United States. It is noteworthy that in the first introductory chapter entitled "Man, Religion and Intoxicants," Mr. Arnold says that the original use of intoxicants in primitive civilization was to induce the emotions of religious ecstasy, and that their use in convivial and social practices followed as a later development. ρ

Dr. J. J. M. DeGroot, of Leyden, one of the foremost scholars of Chinese lore, has been called to Berlin as professor of sinology. He is the author of a six volumed treatise on *The Religious System of China*, an important work in its line discussing first the disposal of the dead, funeral rites, ideas of resurrection, the construction of graves, etc. The second book deals with the nature of the soul considered philosophically as well as in the popular view, and ancestral worship including demonology and sorcery. The other four books have apparently not yet appeared. They will deal with Taoism, Chinese mythology, the sacred rites of Chinese lore, and state religion with its rights and ceremonies.

Another book of especial interest is De Groot's *Sectarianism* which explains the reasons for Chinese intolerance towards Christians. It calls attention to the fact that Christianity flourished in China some time ago, but in later years it began to represent politically in the Chinese mind the views of the despised "foreign devils." κ